

ROSICRUCIAN

DIGEST

JANUARY, 1953 - 30c per copy

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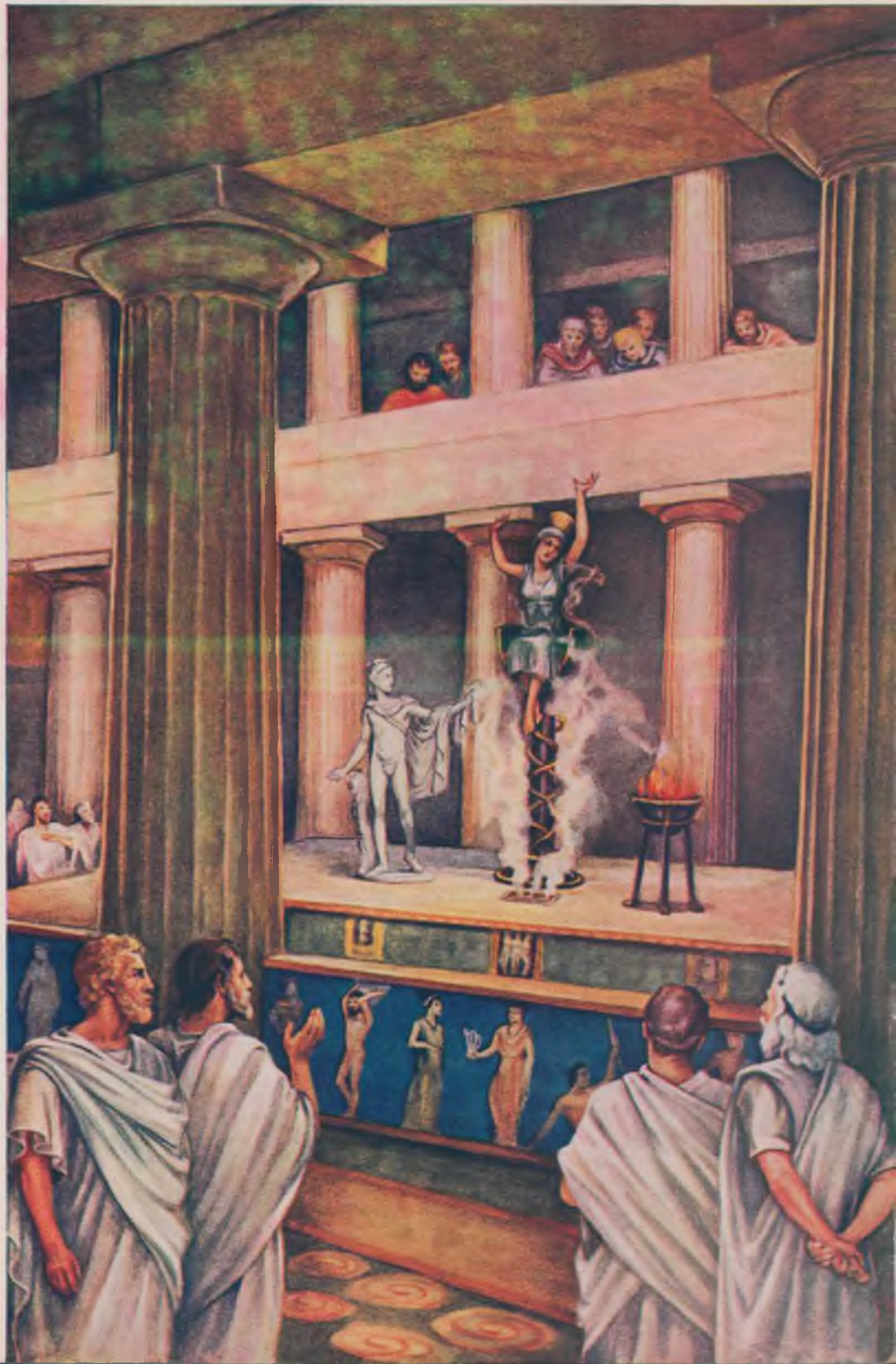
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Personal
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Oracle at Delphi



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ROSICRUCIAN SUPPLY BUREAU
SAN JOSE, CALIFORNIA, U. S. A.

(Each month this page is devoted to the
exhibition of student supplies.)



SHRINE OF A LIBERATOR

Within this setting of quiet and dignity in the magnificent Pantheon in Caracas, Venezuela, lie the remains of Simon Bolivar (1783-1830). Soldier and statesman, he was the leader of the Revolution which freed what are now Venezuela, Colombia, Ecuador, Bolivia, Panama, and Peru from the tyrannical yoke of Spain. His life was one of high adventure and an admixture of tragedy, defeat, and glory.

(Photo by AMORC)



DO WE LIVE IN VAIN —
Or *Return Again To*
AN UNFINISHED WORK?

Is There But - - -
ONE LIFE TO LIVE?

THERE MUST BE MORE to the Cosmic plan. What purpose would be served by a single span of human existence? Why must man die in the height of his achievement, or suffer untold agonies—unless he live again to compensate for his deeds or profit by his experiences? Everywhere in the Divine scheme *change* is evident. The tree turns to coal, the coal to ash; one form of matter dies only to live again in a new substance.

Have you been taunted by the memory of past experiences—partial recollections unaccounted for in this life? Have you not seen those who are *born masters* of music and of art, old in the greatness of their talent, but *young in years*? Whence came the familiarity with their skill, if not from an inheritance beyond this life?

If we live again, can we prepare for the next life? If we have lived before, how may we seek again our former earthly interests and intellectual loves? Reincarnation is the world's oldest doctrine. From all of the profound thoughts of man, this doctrine has suffered the most, through bigotry, ignorance, and by being shrouded in false ideas. In its clear understanding, man answers age-old questions that have left him confused, cynical of his purpose, and blind to his opportunities.

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Let the Rosicrucians, *not* a religious organization but an age-old fraternity of thinkers and inquirers into nature's laws, send you as a *gift*—without any obligation—a copy of *The Mastery of Life*. This interesting book will put you in touch with simply-worded truths and principles of life. This is an age of change—of breaking loose from narrow prejudices, from old and obsolete beliefs that permitted the development of the intolerable condition which the world is now experiencing. Face the truth about your existence. Do not depend upon the preachments of others—investigate for yourself. Let this book tell you how you may no longer be a stranger to yourself, and how you may enjoy that happiness, confidence, and *power of accomplishment* that come from a conviction born of useful knowledge. Address a letter, asking for the free book, to: Scribe S. P. C.



THE ROSICRUCIANS ♦ AMORC ♦ SAN JOSE, CALIFORNIA, U. S. A.

ROSICRUCIAN DIGEST

COVERS THE WORLD

THE OFFICIAL INTERNATIONAL ROSICRUCIAN MAGAZINE OF THE WORLD-WIDE ROSICRUCIAN ORDER

Vol. XXXI

JANUARY, 1953

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SAN JOSE, CALIFORNIA

EDITOR: Frances Vejtasa

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THE THOUGHT OF THE MONTH

THE FUNCTION OF RITUALISM

By THE EMPEROR



ANY persons express a dissatisfaction with rites, ritualism, and ceremonies. To them such appear as the continuation of functions not adaptable to the modern era of science and rationalism. Their objection is that the ritual appears as an emotional and mysterious substitution for what should be a plausible explanation of either a phenomenon or an event. Such an attitude is an indication that the individual is not conversant with the origin and fundamental purpose of ritualism. It is likewise evident that his objection arises from one kind of ritualism for, to consider all rituals, rites, and ceremonies as unessential, would be to make oneself anti-social. Most of our habitual living, including simple homely acts of the every day, can be properly defined as rituals and rites as well as constituting ceremonies.

Literary references to rituals most commonly associate them with religious doctrines and dogma. The idea is conveyed that ritualism had its origin in the development of the religious spirit. Rituals are, moreover, held to be the expression of the religious belief or feeling. It is admitted that today the rituals and ceremonies which receive the greatest emphasis in our society, in the sense of reverence and conscientious observance, are those associated with worship. As a result, most other rituals are indulged in without the participant being so conscious of the formalized acts. Consequently, when thinking of rituals, he does so in terms of their religious connections.

It has long been held that the ritualism of religion followed the development of religious theories, the ritual being the reasoned form or expression of the theory or doctrinal idea. It becomes a *routine of worship*, that is, an objective activity, in gesture and symbolism, to make prominent a persistent idea of the worship of a deity or to invoke a supernatural power. The rites and ritual are a kind of habitual formula transmitted from priests or tribal heads to their successors. "It was part of the means of an intercourse with, and influence on, spiritual beings." The rites of prayer, sacrifice, fasting, orientation and lustration (purification) were, for example, acts to simulate abstract thoughts and principles. For analogy, the concept of the purification of the soul, or of the spirit of the individual, would be difficult for a primitive people to convey in an intellectual form. How an intangible thing as the spirit may become corrupt or contaminated and how it may be cleansed is difficult of verbal expression. However, in drawing a physical parallel, as that of cleansing with a material substance, as water or oil, accompanied by gestures that relate it to the *intangible spiritual element* involved, make the theory more readily grasped. The procedure for doing this thus becomes a rite.

Such rites and rituals are undoubtedly not all immediate creations to meet a need. In fact, we know that many of them were a development and an inheritance by one culture from another. In their primitive state, they were the struggle for expression, the grasping for means to pantomime an inexplicable *feeling* and theory. With

the development of the religious theory, other elements, as acts, were incorporated in the rites, especially those found to have an influence upon the beliefs and conduct of the participant.

There are ethnologists who take the contrary view that rituals and rites had *preceded* the religious theory, and that they were later incorporated in it. This is not plausible if it is meant that they were wholly independent of any motivating thought. The idea, the notion, must precede any act intended to express it. Man does not intentionally enter into a specific kind of conduct unless it is motivated by thought. In pursuit of an end, we may, of course, proceed in an habitual way, prompted only by the easiest method for its accomplishment. This method may even be an unconscious environmental adjustment to our need. Nevertheless, there is always *first* the objective, the conscious goal, that moved us to act. Later, we may adapt the whole habitual act to some other theory for which it did not originate. In such an instance, the act becomes a rite and the rite thus precedes the theory to which it was later adapted. However, *the original act* did develop out of a purpose that went before it. So, too, all religious rites were related to some human purpose, even though religion may have subsequently borrowed them from a social function.

Forerunners of Religion

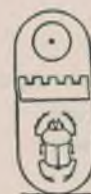
Rituals and rites in magical practices preceded their use in religion. Magic itself was the forerunner of religion and the demarcation of the latter has been gradual throughout the centuries. Though the distinction is now made, in theory at least, in the progressive religions, there is still to be found an inheritance of the magical rites. It has been said that "essentially magic is the performance of an act accompanied by verbal incantations which invoke objects of worship not known or recognized by society." Further, it is said that "religion is social and promotes the good of society while magic is an exalting of the individual to the detriment of the community." I may go further and risk the condemnation of the religionist by saying that, crude as it may be, the underlying premise of magic more closely approaches the

creative scientific attitude of mind than does religion. To generalize, in magic there is recognition of the forces of nature as potential causes of all manifestation. The magical process is not to propitiate a deity or to win the favor of a god; rather, it is intended to invoke, through some relating power, the natural forces. The intention is to put these causes to work to serve man. The magician was seeking to do what the scientist accomplishes. The magician, however, resorted to imagining the primary cause that would *trigger* into action the natural forces.

In religion, the individual courts the favor of a divine being by resorting to such rites as sacrifice, prayer, and praise. The religionist seeks not to gain his end directly but through the intermediary of a supernatural being. Thus religion does have a beneficial effect on the individual, for he believes in the necessity of adjusting his conduct to the conceived requirements of the deity to whom he appeals. Thus he holds that only a *good* man can expect an answer to his divine supplications. The magician, however, like the scientist, is working entirely with *impersonal* factors. Like the scientist, the magician's procedure, basically, is to "influence the course of nature" by finding the connection between causes and effects.

An example of these early magical rites exists in the spring and harvest customs of the European peasantry. The ceremonies performed in the fields to invoke fertility of the soil and abundant crops are wholly individual. There are no priests participating; there are no temples; there are no prayers. *Anyone*, through the rite, is thought to be able to exert an influence on the forces of nature which, in turn, affect the crops. The ritual in its acts is believed to be part of the basic laws which cause the fertility. It is like the beginning, in theory, of a chemical process from which a certain reaction is expected. There are no moral or ethical elements whatsoever contained in these magical rites. Similar magical rites by means of syncretism have found their way, in part at least, into the ritualism of religion.

The greatest contributing factors to ritualism are *custom* and *tradition*. Even before magic and religion, men



wondered and reasoned. Their abstract notions were symbolized. A picture, it has long been said, may tell more than a thousand words. The thoughts of the primitive mind often undoubtedly exceeded the vocabulary to express them. Cosmological concepts as to the origin of the universe, thoughts about the coming of night and day, of life and death, and of the images of pleasure and pain, caused emotional reactions. There followed gestures, symbols and utterances, in an attempt to objectify to pictorialize, these feelings and thoughts. Such became representative of the subjective moods of man. An example of these are the quaternary symbols, designed to represent the four cardinal points of the compass or the four principal positions of man's movement, such as backward and forward, up and down. Many customs, which employed such cherished symbols or which were found to be the most efficient means to attaining an end, gradually evolved into rituals. They then gained sanctity by their traditional use. There is among primitive peoples, as among moderns, a very strong attachment to tradition. It is because of the dignity of age and the respect which men have for that which was once indulged in by those whom they honor. Consequently, many religious rites and beliefs originated independently of beliefs in spiritual and supernatural beings. Religion came to employ these rites and rituals to enforce its own concepts because of the respect they had acquired in other than religious practices.

Psychological Significance

The psychology of ritualism, though complex in the interpretation of the many symbols employed, is relatively simple in explaining its origin and need. Rites are expressive and symbolic performances and dramatic utterances. It has been effectively said that they are "a gesture-language." The bodily movements, rhythm, signs, costumes, and implements carried and worn, as well as the utterances, are combined to express a *feeling* or a belief. Myths are products of the imagination. They are devised to explain phenomena for which no physical causes have been perceived. The myths are given objectivity, brought into the realm of experience and reality by means of the ritual-

drama. The ritual-drama is often more than the portrayal of the myth. It is thought to be a means of invoking the efficacy attributed to the mythological characters. In other words, ritual-dramas have a way of sympathetically relating the observer or participant to the mythological beings so that he shares in whatever powers or virtues these beings are thought to have. It is a vicarious act, that is, a substitution of ourselves for those beings thought to be of another realm.

In some of the Christian sects, the Holy Communion, for example, is not conceived as a symbolic rite but one by which the participant actually partakes, through the elements of the feast, of the spirit and substance of Christ. Any act, even though free of any religious connotation, which causes us to believe that it is essential to our understanding or to our attainment of something, has within it the foundation of a ritual. It is conducive to our realization of a certain satisfaction and, therefore, psychologically constitutes the content of a rite or ritual.

A distinction must be made between custom and ritual, even though the former has contributed to the latter. A custom may become a ritual, but all rituals are not necessarily the offspring of customs. We may habitually do something because, in our opinion or in fact, it is the only way such can be done. That, in itself, is not a ritual, but an efficient and apparently essential method. However, if we persist in a custom because of an affection for it even when other ways or acts might do as well, or because it seems to better express our emotional self, then it has acquired the nature of a ritual. The custom, as said, often becomes a ritual because of the desire to preserve it as a cherished memory. Its very tradition causes it to become a suggestion that excites our emotional and psychic nature. Another custom might perhaps be as efficient but it will not be as gratifying to our emotional and psychic selves. Such gratifying customs acquire a kind of wholesome goodness, which causes us to venerate them in rituals.

Universal Language

The philosophy of ritualism concerns its value to society. Since most rites and rituals are symbolic expressions of

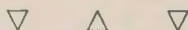
concepts, they have an *universality*, that is, they have a language that can be understood by many minds. Let us, for analogy, take the simple salute to the national flag as it passes before us. It is a simple rite in which we embody the principles of patriotism, loyalty, respect, and honor for our country and what it represents. The child and the philosopher would, in different ways, explain the significance of the symbolic gesture of salute. Universally all classes of society and mentality, from the child to the philosopher, who conformed to the rite, would have a common understanding of the common act. Thus rituals preserved concepts which have brought social and religious satisfaction and benefit to a people. Each one can more or less interpret them in his own way. By their simple gestures and utterances, rituals unify in purpose peoples who might otherwise be quite diversified.

Rituals in simple manner, by gesture and symbols, have proclaimed and preserved ideals of the purest moral and social nature. An example of this are the laws and rituals of the Jews. They have kept current by their suggestions certain social proscriptions and taboos essential to the social welfare of man. Ritual-dramas, as first formulated by

the ancient mystery schools, have impressively revealed the conflict between the basic principles and realities of *good* and *evil*, of light and darkness, ignorance and knowledge, life and death. They caught the imagination in a way that no dialectical argument could have done. They have portrayed the conflicts in human conduct in easily perceived ways—that is, often far more effectively than philosophical discourses have presented them.

Rituals notably differ from formal instruction in that most of the principal concepts and abstract ideas to be imparted are reduced, for universal understanding, to an objective level requiring the performance of specific acts. The qualities of several of the receptor senses, as well as the intellect, are thus called into play. As a consequence, the purpose of the ritual becomes far more intimate as an *experience* than could be accomplished through the imparting of any wholly-written or oral instruction. There is thus made a greater impact upon the emotional and psychic selves of the individual.

In summary, we may say: Rituals are prescribed gestures, symbols and utterances to express and preserve certain ideas and customs.



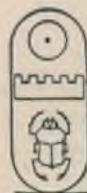
A Reprinted Question

AMIEL, Swiss philosopher, in his introspective diary, on the date of August 22, 1873, asked himself this question: "Why do doctors so often make mistakes?" Then, he answered his own question as follows:

"Because they are not sufficiently individual in their diagnosis or their treatment. They class a sick man under some given department of their nosology, whereas every invalid is really a special case, a unique example. How is it possible that so coarse a method of sifting should produce judicious therapeutics? Every illness is a factor simple or complex—the individual, that is to say, who is suffering from it, so that the result is a special problem, demanding a special solution—the more so the greater the remoteness of

the patient from childhood or from country life.

"The principle grievances which I have against the doctors is that they neglect the real problem . . . their methods of investigation are far too elementary; . . . To me the ideal doctor would be a man endowed with profound knowledge of life and of the soul, intuitively divining any suffering or disorder of whatever kind, and restoring peace by his mere presence. Such a doctor is possible, but the greater of them lack the higher and inner life, they know nothing of the transcendent laboratories of nature; they seem to me superficial, profane, strangers to divine things, destitute of intuition and sympathy."



José Martí and the White Rose

By Raoul José Fajardo, F. R. C.

ON January 28, 1953, all the Latin-American countries will celebrate the one hundredth anniversary of the birth of José Martí; but this event has a significance that is felt beyond the geographical and cultural area of the Latin-American countries. UNESCO, an educational branch of the United Nations, has prepared a special edition of the works of Martí as a contribution to this occasion.

It is natural for the Rosicrucians to view such events with great interest, since as Rosicrucians we should always acknowledge and admire human greatness wherever we find it.

Who was José Martí? He was born in Havana, Cuba, on January 28, 1853, and lived a life devoted to the highest Universal ideals and to the liberation of Cuba. The U. S. A. had been the first country to stand as the beacon light of freedom in the modern world in 1776. Cuba was the last country of the New World to attain that freedom, in 1898. Thus a complete cycle was fulfilled, which in a deep symbolic way established a spiritual link between North America and Latin America under the banner of freedom.

Although to the average North-American the independence of Cuba is seen as a result of the Spanish-American War, the fact remains that the causes behind such a development stemmed from the Cuban War of Independence which had been in progress for some time. The ideological power behind the Cuban independence was José Martí. He lived in many countries of the New World, including the U. S. A. While working unceasingly towards the goal of Cuban independence, he spoke as an oracle of Universal Truth. At the same time, while in New York, he published several extensive



comments about the life and people of the U.S.A., which up to this day constitute one of the most penetrating analyses of the American people and their national character—with their virtues, as well as their failings.

The greatness of José Martí transcends all limitations of prejudice based on parties, sects, or dogma. It is a spiritual greatness which shines forth in every moment of his life. His was a heroic life devoted to one main ideal: *universal love* as the basis of freedom. Such was the motive power behind his every act, and it was the secret of his strength in the face of persecutions and adversities. Exiled from colonial Cuba, he moved from one country to another, unceasingly weaving the fabric of universal love, freedom, and union. During his own life some people remarked that there was something vibrant and Christ-like in his eyes and in his voice. His speech brought light to the intellect and fire to the heart of his listeners.

Where and how did Martí receive the first Initiation that started him on the Path of his great spiritual achievement? He was only sixteen years old when he was thrown in jail for the "crime" of conspiring toward the attainment of national freedom. In those colonial days the jails were harsh and cruel places. From five o'clock in the morning until evening, Martí had to work in a lime pit, together with other prisoners, while his ankles were tied with two heavy iron rings. Even so, his greatest suffering was not produced by his own physical pain but by the compassion he felt for other prisoners, especially for Don Nicolas, a venerable, gray-haired man, imprisoned under the same charge.

In that cruel environment which he claims was worse than the Dantesque hell, he was able to discover the deepest

mysteries of the Christian experience. He accepted his own suffering with love, and he declared that he was unable to feel hatred toward anyone, not even his jailers—rather, he felt for them a merciful pity. And thus, the Infinite God, who dwells in the innermost part of every being, awoke within him in full radiance. And from that very moment, although he was only seventeen years old, Martí was able to affirm: "God is within me; I feel Him within me!" He defined God as Universal Love and the Highest of Ideals. From that time on, his life was guided by the Inner Light. With children and women, he was always tender. At public dances, he often danced with the women who seemed to be the ugliest, because, as he explained to someone: "They must not be allowed to think that they are ugly." But with the tyrants of various countries his word was firm and powerful, carrying the weight of a prophetic admonition. Nevertheless, within his Soul there was always the motive of Universal Love, which does not exclude anyone; he called it the "White Rose."

In his *Divine Comedy*, Dante paints paradise as a "Candida Rosa," that is, a luminous white rose. Martí was familiar with the teachings of all the great religions, and knew well the mystic meaning of the symbols which Dante used. Martí wanted to recognize the Kingdom of God within himself, and he chose the symbol of the White Rose. Thus was he able to express his feelings in the famous "simple poetry" which is most dear to the Latin-American heart. Two of his stanzas are popularly called the "White Rose"; in translation they read:

*I raise a white rose
In January as in July,
For the sincere friend
Who lends me a helping hand.
And for the cruel one
Who breaks my heart,
Thistles nor thorns I raise;
A white rose for him I plant.*

No wonder humanity feels the esoteric wealth of Martí's verses and of his life! And that is the reason why today the American continent is eager to celebrate the one hundredth anniversary of his birth. The mystic power of the White Rose, its fragrance, is gradually animating the Universal conscience.

It Began In Egypt



EGYPTIAN SEALS

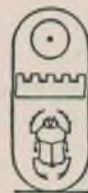
By JAMES C. FRENCH, M.A., F.R.C.
Curator, Rosicrucian Egyptian Museum

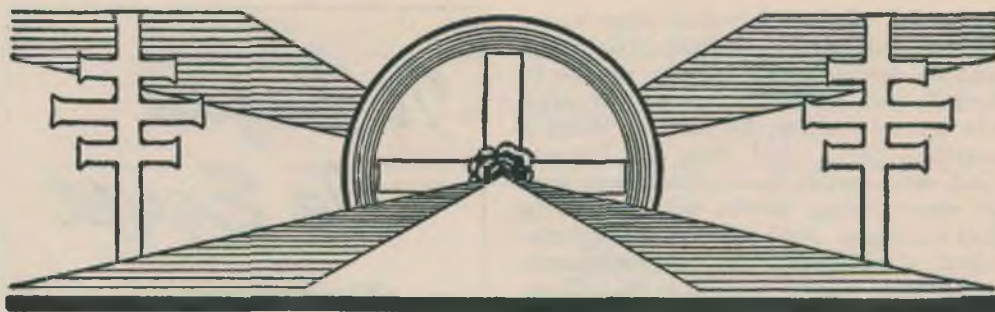
THE Seal played a very important part in the daily life of the early Egyptians. Very often it was carried about on the person as part of a necklace, for the purpose of identification, much as it still is today. Its impression was affixed to documents; and, at a time when locks and keys were nonexistent, the seal provided the Egyptian with a means of safeguarding his property. Wine jars, bags, boxes, entrances to tombs, storerooms, and houses were all made secure against theft or disturbance by the use of the Seal.

The Seal provided many of the Egyptians with government employment. The Keeper of the Seal held one of the highest offices to be bestowed on a worker by the Ruler; lesser officials were given such titles as *The Royal Sealers*, *Divine Sealers*, and even *Instructors in the Art of Sealing*.

The oldest form of Egyptian Seal was the cylinder Seal, commonly made of wood or of unglazed steatite. This was in use from pre-dynastic times, before 3,000 B. C., being a method older than the stamp seal. It was rolled in the palm of the hand over the surface of the clay or wax to be stamped.

The Rosicrucian Egyptian Museum has a rare collection of Egyptian Seals of all types, dating back to the earliest times.





The 1953 Rosicrucian Convention

July 12 to 17

By the SUPREME SECRETARY



THE beginning of a New Year signals the beginning of plans for that year's convention. The Grand Lodge convention of the Rosicrucian Order stands out as one of the most important annual events in each twelve-month cycle of the Order's history. To many people, a convention of any organization means nothing but a period of recreation composed of entertainment and sightseeing. This type of convention has particularly become the pattern in the United States. To the Rosicrucian, the international convention means more than that. This is not saying that entertainment, sightseeing, and other recreational activities are not as much enjoyed by Rosicrucians as by anyone else. To most Rosicrucians the Grand Lodge convention represents not only a satisfaction of a member's desire for vacation and entertainment, but it also provides for a fuller realization of the work of the Order, which is, after all, the serious business of living.

In planning the 1953 Rosicrucian convention, the officers of the Order will attempt to take into consideration the many phases that an assembly can provide for each participating member. There will be classes of instruction which will help the sanctum member add to the knowledge that he has attained in the individual study of his monographs. Meditation and inspiration periods, accompanied by the sym-

bolic ritual of the Supreme Temple, will provide opportunity in which the individual member may be lifted out of the humdrum experience of daily living into the realm of the Cosmic, and for a moment live to the fullest extent of the soul's expression. There will also be periods of demonstration that will illustrate the principles taught in the Rosicrucian teachings and the methods by which the knowledge learned can be applied in our everyday lives.

In addition to these phases of instruction, participation and recreation, the personal contacts mean as much to the Rosicrucian as to members of any other fraternal order. These personal contacts are a privilege to the Rosicrucian because there are few organizations at whose conventions assemble members of many countries, nationalities, creeds, races, and beliefs—all with a common cause, common interest, and through that common interest a feeling of brotherhood. Members from one part of the world have the opportunity of discussing their interests with members from another continent, and lifelong friendships are established based upon such contacts and common interests. In addition, all members have the opportunity to personally meet and hear the Supreme and Grand Lodge Officers.

The 1953 Rosicrucian convention will be held from *July 12 through 17*. The opening session on Sunday, July 12, is a little later than that of the past few years, giving members who have not been able to attend because of adjust-

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ments having to be made after the closing of schools in the spring, and around the holiday of early July, a better opportunity to make their plans to attend this year's convention. The time being almost the middle of July, we believe that members from all parts of this jurisdiction will be able to make their vacation schedules fit in with the dates of the Rosicrucian convention. With the type of transportation available today, it is interesting to know that members living in any part of the world can, in the total of two

weeks, if they wish, attend the entire convention.

Every active member of the Order, regardless of the degree in which he or she is studying, is welcome to attend. There are activities for every member for every degree. We look forward to welcoming you whether you are a member of many years' standing or only a few days. The Rosicrucian Grand Lodge convention is a convention for the Grand Lodge members, and we want you to be here to have your place in this annual event.



LET NOTHING STOP YOU . . .

From Attending This Year's Rose-Croix Session!

Not the time involved, nor the distance. Take three weeks from your busy routine and thank yourself for the next three years. Life is too short to hedge on your heart's fondest desires. Do you live far away? Come a day late or leave a day early if you must.

Not the fear of too much work nor any thought of studies far above your head. If you are leary of examinations and requirements, study as an auditor. "Sit in" on R. C. U.—no diploma, of course, and the fee is the same, but you will be here, and taking it all in with everyone else.

Not the cost if you plan a vacation anyhow. The tuition fee of \$45.00 (£16/1/5 sterling) is an absolute low. Living here is no more expensive than anywhere else. Your time is well-planned—no waste. On Sundays and evenings you have access to: Mt. Hamilton observatory, the giant redwood forests, mystic Carmel and Monterey, the beautiful Stanford University Chapel, and the Buddhist temple—not to mention Rosicrucian Park with its modern library, Supreme Temple convocations, and recreation facilities.

Many former students have said that to receive instruction in the classrooms of the Rose-Croix University in the subjects in which they were interested was an opportunity of a lifetime. There is still time to prepare for attending the 1953 term of the Rose-Croix University, to be held from June 22 through July 11. If you have not made your plans, write today for a copy of *The Story of Learning* and a list of the courses to be offered at the coming session, so that you can complete your preparation and be a resident student at this year's term. Address:

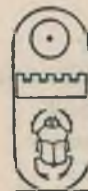
THE REGISTRAR, ROSE-CROIX UNIVERSITY
ROSICRUCIAN PARK
San Jose, California

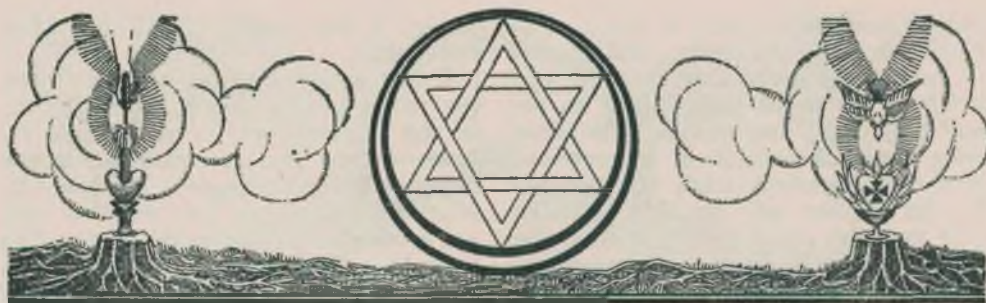
IN APPRECIATION

From every part of the world have come holiday expressions of good-will and understanding. These heart-warming greetings bear testimony to strong fraternal ties.

We express our appreciation and wish you to know that your contacts have added inspiration to the beginning of this new calendar year.

AMORC OFFICERS AND STAFF





Mysticism and Christianity

By WINSTON MANSFIELD, D. D., F. R. C.

The writer of this article is in charge of a very large parish. Also, he has spent many years in studying the relationship between mysticism and Christianity. He hopes that his research will be a help to others. The name is a pseudonym.

—Editor



ROSICRUCIAN mysticism makes it clear that, in order to have a manifestation of a thing in the material world, a person must conform to the Law of the Triangle. This Law works in many different ways in the various affairs of men. The simplest way is to combine A and B so that C might exist. A man in thinking of an idea becomes conscious of it. By the process of the law of association this thought attracts to itself all the various corresponding thoughts which exist within the memory and experience of the mind. These thoughts are images or symbols. The thought reaches out into the objective world and attracts to itself the various corresponding forms which it finds in the material world. The coming together of these forms with the thought causes a stimulation of the emotional nature. This is a psychic experience or feeling which makes us aware of the union between our mind and the objective world—between the spiritual and the material. In turn, this stimulation or feeling becomes the motive power by which we are moved to the union between the thought and the material world.

The various material elements which can be brought together to give form to the thought are, therefore, united by means of the emotions. This power is will power. We see in this explanation

that the idea expressed as an image or symbol attaches itself to the material form through a motive power. This emotion is part of the thought. It is the attracting power between the mind and the objective world. We find that the emotions and the thought are really two sides of the same thing. This comprises the mind of man, and thus we realize that the mind is the union between the objective material world and the unrealized spiritual world of ideas. This corresponds to the Christian Doctrine that the Person of Christ is the union between God and man.

The Father, who is unknown, manifests Himself in the Person of His Son, who is Christ. Man, who is the consciousness of the material world, contains within his consciousness the whole of the material world; he realizes his oneness with God in a state of Cosmic Consciousness or Christ Consciousness. The Christ Consciousness is the experience of the individual which gives him the realization that some aspect of his thought is united to the Cosmic Mind of God, and that his emotions are raised to the high level which makes it possible for him to manifest that thought in his material action. The emotion and thought combined is actually the Wisdom and Love of God. Mystically, we call this *Cosmic Consciousness*. In the Christian Dogma this is the Person of Christ who is the manifestation of the perfect Wisdom of God, His Divine Word; He is the union between that

Wisdom and God's universe which includes man. This union is Love, and we see here the correspondence between the Christian Dogma and the mystical doctrine.

Three Persons in One

In the Christian religion God is a Trinity. He is referred to as Three Persons in One God. The word *person* refers to an aspect or function or type of work done. It is a technical word which means: "to sound through," derived from the Greek practice of using a mask in the presentation of a tragedy so that the same person might present several different characters. God is one God, and is always the same, never changing, eternal and of the same substance. However, He speaks and acts and thinks in three distinct ways or functions. As the Father, He is the creator. His creative ability and activity is unfathomable. It is unknown and unknowable to the human mind. It is a complete mystery, shrouded in darkness and inconceivable to human thinking. Christian scriptures state that no man has seen the Father at any time. His creative activity goes on within His Mind, eternally, and manifests itself for the first time in the Person of His Son.

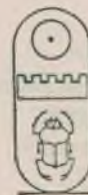
The Son is the Father's expressed Word or Thought. The Christian Creed states, referring to the Son, "by Whom all things were made." Before the Father expressed His creation in the Person of His Son, it existed only as an idea in His Mind. As a created idea it was known only to the Father. The Son, who proceeds from the Father eternally, expresses the created idea and makes this idea a thought. The universe is then the expressed thought of the Father. The Son is co-eternal and consubstantial with the Father, that is, He exists throughout all eternity and is of the same substance or essence. He is in no way different from the Father except in His activity or function. The whole of the history of the universe is contained at one time—in other words, eternally—in the Person of the Son. All kinds of beings, all states of being, are the result of the expression of the Father in the Person of His Son. Christianity states that all being of which we are conscious in this universe is contingent upon the absolute or perfect

Being of God. In the most beautiful of all rituals, the Rosicrucian convocation, the statement is made to the effect that from Being, or the Cosmic, comes Light, and from Light proceeds Feeling, or vibration, living things. Translating this into Christian terms, we can say that the Father begets His Son, His Perfect Thought proceeding outward by the Power of the Holy Spirit who gives Life to the image of the universe created by the Father and which exists within the Mind of Christ.

The Human a High Form

As far as we know human beings comprise the highest form of consciousness of which we can possibly be aware in this universe at the present time. We are a part of the universal expression of the Father in the Person of His Son. We have been given a type of consciousness which makes it possible for us to be aware of the truths expressed above. In order for our state of consciousness to become aware of the universe, it is necessary that the Holy Spirit, or as He is technically known, the Holy Ghost, do His work. The Holy Spirit proceeds from the Father and the Son. He is also of the same substance or essence as the Father and the Son. He is also co-eternal and in no way differs from the Father and the Son except in His function. In order for the idea of the Father, expressed as thought in the Person of His Son, to become manifested materially, in other words, as an objectified universe in the consciousness of man, the Holy Spirit must function as "the Lord and giver of life." The Holy Spirit is equated with breath, energy or wind in the Hebrew religion; in the Christian religion the symbol of the Holy Spirit is the dove, or air, or fire which is dependent upon air for its existence. The consciousness of human beings can be aware of a succession of events because the Holy Spirit makes possible the change our consciousness goes through in becoming aware of the various aspects of the thought of God, the universe.

This change gives us a sense of time and space. We become conscious of motion, movement, energy, or as science calls it, vibration. Man's thought must be spoken and projected through the word just as God's idea must be mani-



fested first as Divine Thought in His Divine Word. In mysticism, the word is vibratory and is projected by one of the mystical words which energizes the thought within the mind. If this projected word is to become material, it must be willed into manifestation. The breath is the mystical will, and it is the physical expression by means of the material body of the thought and the spoken word of every human being.

History is, therefore, the unfolding or revelation of God's thought. In the Christian religion, man is the participant in the thought of God in human history. Man has been made "a little lower than the angels"; therefore, he can become a co-creator with the Father and a co-expressor of God's thought with the Son and a co-participant in the historical manifestation of God's thought and idea in the Holy Spirit. In other words, a human being can realize the union with God in these various aspects.

In the Christian religion man is looked upon as a triune being. This trinity corresponds to the Trinity of the Father, Son, and Holy Ghost. Man's body and objective expression is in correspondence to the work of the Holy Spirit. Man's mind is in correspondence to the work of the Son. His Spirit is in correspondence to the work of the Father. All of man's creative activity is spiritual and receives its power from the soul. Anything created within the soul must be expressed by means of the mind. In order for the thought of the mind, consisting of the intellectual and emotional activities, to become manifest in the material world and objectified in the life of the individual, his material body must express the thought and make manifest, point by point, the sum total of the creative activity which has taken place prior to its expression. We cannot express, nor can we become conscious of the sum total of a thought at one time. It is only after we have expanded our consciousness, to use a mystical expression, that we can do this wonderful thing. In ordinary life, we become aware of thought and feeling and spiritual ideas only in terms of motion expressed in time and space, little by little, action by action—in other words, by symbols. This is the work of the Holy Spirit.

The Three Points Interpreted

The teaching of AMORC, which is analogous to the above explanation of the Christian idea of the Trinity, is the trinitarian principle of the triangle. Students of AMORC reading the above explanation of the Holy Trinity can see there the meaning of the Law of the Triangle. The triangle begins with a point. A point, however, does not exist because it is without dimension. A point by itself is inconceivable to the human mind. No man has seen a point at any time. However, the point must exist because without the existence of this point, the second and third points which comprise the triangle could not exist. The first point of the triangle, however, is pure spirituality and is the beginning of all creation. It corresponds to pure idea, or the work of the Father. In order for the first point to be expressed, or to manifest itself so that it might finally become objectified, it must proceed to a second point. This second point is thought or the word, and is the first form or expression of the idea which, up to this point, has been expressionless or unmanifested. It exists in its entirety in perfect relationship to the first point. The second point is the reflection of the first point, and proceeds perfectly in all of its aspects from the first point. It is co-eternal with the first point, and is of the same substance and essence. Without the first point, the second point could not possibly exist. The two depend upon each other for their mutual activity and work.

In order for the first two points to manifest as an objective world, the third point comes into being. If you will mentally draw a line from an imaginary first point to the second point, and thence to a third point, making what will be an equilateral triangle, you will note that immediately, when the second and third points are joined, a line becomes apparent between the first and third points. If this line between the first and third points exists immediately when the third point comes into being, it shows that all the other lines also have existed, but the human mind cannot conceive of all of the triangle as existing at one time. We become aware of the triangle only point by point, and only in terms of one

point proceeding from another. Without the existence of the first two points the third point could not come into being, and yet we know that each of the three points exists because the other two points exist. Each is equally dependent upon the others. The equilateral nature of each line of the triangle and the equal nature of each of its points teach, mystically, the truth which the Christian religion expresses when it says that the Father, Son, and Holy Ghost are of the same substance; are of the same importance; that these three have the same powers, but function only in different aspects. Just as the Son proceeds from the Father, and the Holy Spirit proceeds from the Father and the Son, so the second point proceeds from the first point and the third point proceeds from the second and the first points.

Ideas Project Thoughts

To many of you who have not studied the abstractions of Christian philosophy and the mystical aspects of the teachings of AMORC all of the above might seem abstruse. However, it does make sense, and describes perfectly how the human consciousness works. Every thought exists as an idea before it becomes a thought. Human beings do not know of the existence of ideas. When we become aware of an idea, it is no longer a mere idea, it is also a thought, and we are conscious of it. This thought proceeds from the idea. The thought is equal in every respect to the idea, and when we no longer think of it as thought it still exists as an idea. However, we are not aware, at any time, of how it exists as an idea or where it exists. No human being has ever seen an idea at any time. The moment he becomes aware of that idea it is a thought. Just as the second point of the triangle is the expression of the first point, and just as the Son is the manifested Wisdom of the created act of the Father, so the human mind becomes the depository of thought which up to the moment existed only as idea unknown to human consciousness. Thought contains within it not only the intellectual aspects—in other words, the image-making power of the mind—but it also contains within it the power or energy which makes possible this

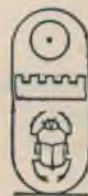
manifestation in the objective world. This is the point precisely where human emotion, or will, comes into being.

The human will, the human motive power, the emotive energy, makes possible the objective material expression of the thought which existed in the mind and the idea which we say existed prior to the mind. Every act (or movement in the material world), every created thing, proceeds from the mind and the spirit. The thought proceeds from the idea. The physical thing proceeds from the thought and the idea. This corresponds to the Christian Trinity and the description of the Law of the Triangle as expressed above.

The Great Truth

A true mystical experience will teach a student of mysticism that all things exist at one and the same time in the Cosmic—in other words, in the Mind of God. The idea, thought, and final material manifestation are all one and the same thing. There is no such thing as cause and effect in the sense that one follows the other. Both cause and effect exist at one and the same time. There never was a time when they did not exist in the Cosmic, and there never will be a time when they do not exist. We can intellectually know this, but it takes a mystical experience to actually come to the realization of how this is true. In other words, the individual must not only be able to think and see the intellectual form of what we have been trying to express, but he also must emotionally and psychically know how it is true and why it is true. God is eternal. The Father, the Son, and the Holy Spirit are all working and doing the same thing, but in different ways.

As students of mysticism we can easily say that the trinitarian principle is the only means by which we can understand how things are in the world. The human mind cannot conceive of a thought without conceiving that which is prior to and apparently the cause of that thought. However, it is only an apparent cause and it is only apparently prior. Both exist at one and the same time, and are merely different aspects of the same thing. Likewise, a material thing is merely a different aspect of both the thought and the idea.



Christians will never be able to make practical and workable the tremendous truths contained in the teachings of the Christian religion until they know the above, and can see how it works in their life. People are failures in life and have material, mental, psychic, and spiritual difficulties when they cannot understand the Law of the Triangle or the great truth contained in the trinitarian principle of the Christian religion.

When a person's thought, word, and deed come into an alignment with the Cosmic, the force and energy of the Soul, he becomes a disciple. His mind becomes a depository for Cosmic Ideas, his speech expresses perfectly the thought of the Mind, and his actions correspond

to both and create in material form the feeling and objective reflection of the Cosmic. Such a man becomes the true "apostle," "one who is sent" into the world to do the work of Christ because his nature can be trusted in its entirety by the Master. He becomes the teacher of men and women. His thought, speech, and action become powerful, illuminating and inspiring, because he is living the divine life of the Holy Trinity, conforming to the perfection expressed in the Law of the Triangle. He is aware of his place in the work of the Saints, the Brotherhood, and gives himself, "a living sacrifice," that the Life of the Master might be reflected in the world.



Strange Phenomena

THROUGH SOLID WALLS

By ARTHUR C. PIEPENBRINK, M. A., F. R. C.



ANY are the tales concerning the phenomenon of matter passing through matter. The more dramatic instances tell of people who appear or disappear through solid walls. Some schools of thought make it seem quite simple. After all, they say, since man's body and the material world about him are composed of atoms, and since there is proportionately as much space between the parts of an atom as between the stars and the planets, there certainly is plenty of "room" for so-called "solid" matter to pass through other matter. This solid world of ours is but an illusion. If we had no doubts, no fears, they tell us, we could walk through locked doors.

There is more to the problem than that. The highly organized state of atomic particles in *relation to each other* gives the impression of solidity. Were it not for this organization, we would fall through our chairs; a cup of coffee might go right through a table; or a tree would just fade into the earth.

In order to have two solid bodies penetrate each other, a complete disor-

ganization of the structure of one would have to take place. Such disorganization would result in chaos, as in the atom bomb; or in a complete change of identity, as in transmutation; or it would be wholly impossible.

The idea that man can dematerialize into an "electronic" counterpart of himself and then pass through any solid substance overlooks the fact that in such a state man would cease to exist in a time-space world. To him there would be no walls—or no places to go through or to go to. He would cease to exist as a unit which can move about in time and space. And once wishing himself out of existence, as it were, he could not again wish himself into it.

To the student of mysticism, such spectacular means of overcoming space and time are neither necessary nor possessed of probability. The mystic knows that by means of projection of his *consciousness*, he can travel through the far reaches of space. He can be aware of this travel; he can make others aware of his presence; he can affect the thoughts and acts of others, while his *body* remains at rest at home, intact and unseparated from this vital consciousness.

"HEROIC PIONEERS" By Ben Finger, Jr.

China's
Wise Men of Antiquity

Confucius
BLENDED INTUITION AND SCIENCE AS CHINA'S GREATEST HUMANIST! HE APPLIED REASON TO THE RE-CREATION OF THE SOCIAL ORDER, STRESSING THE GOLDEN RULE AND RESPECT FOR UNIVERSAL HUMAN NATURE. "ALL WITHIN THE FOUR SEAS ARE BROTHERS."

CONFUCIUS ADMIRERED THE REASONABLE MAN WITHOUT EXCESSES, WHATEVER HIS PLACE. "LEARNING KNOWS NO RANK. BE NOT ASHAMED TO ASK THOSE BENEATH YOU."

Mencius
WAS THE ETERNAL OPTIMIST IN HIS ESTIMATE OF MAN. "THE TENDENCY OF MAN'S NATURE TO GOOD IS LIKE THE TENDENCY OF WATER TO FLOW DOWNWARD."

MENCIUS SPOKE OF WARRIORS AS CRIMINALS.

MENCIUS REFUSED TO ACCEPT PAY FOR HIS PUBLIC SERVICES, PREFERRING TO EAT HIS OWN BREAD AND SPEAK HIS OWN MIND.

THIS DEMOCRATIC POLITICAL PHILOSOPHER GAVE FORTH A BROAD CODE OF HUMANISM, OF LIVE AND LET LIVE. "SEEK YOUR OWN PLEASURE, BUT DO NOT INTERFERE WITH THE PLEASURES OF OTHERS!"

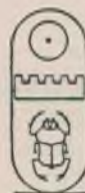
OTHER EMINENT CHINESE ARE MOTI, LAO TSE, AND PO CHU! THE POET OF LOVE AND SORROW

有朋自遠方來不亦樂乎
人不知而不愠不亦君子
先天下而後天下

Ben Finger, Jr.

God created this world as complete as He made the Heavens! As there is no star wanting there, so there is nothing for man's use left wanting here! Don't be robbed of your share!

—BERTHOLD LECH



Aluminum and Your Health

By OCTAVIO A. BARONA, M. D., F. R. C.

(Adapted by Esther S. Bennett, F. R. C.)

THE problem of aluminum has kept the interest of half the population of the world since the beginning of the 20th century. It is one of the most interesting as well as timely subjects. Eminent physicians, authoritative institutions, and reliable magazines state that chemical products which contain aluminum, and cooking utensils made of this material, are not injurious to the human body. However, equally eminent physicians, authoritative institutions, and reliable publications hold another point of view: that if given enough time, aluminum is soluble, and will cause intoxication, or poisoning, that consequently in many cases it is a source of irreparable damage to the tissues.

The general public, unacquainted with the intricate mechanisms of the action of this metal, and unversed in scientific matters, has been left in a state of uncertainty as to whose authority or whose opinion to take into consideration.

In considering its physiological characteristics, it has been asserted that aluminum could be taken into the stomach and other portions of the digestive tube without causing a great deal of injury. It has also been stated that elaborate experiments made with aluminum salts, in which not only animals but human beings were involved, show that when these substances are taken by mouth they do not go through the walls of the digestive tract, and that deposits of it have never been found in the tissues, and that all the quantity taken is totally eliminated with the feces. Furthermore, it is claimed that experimental animals which have been fed certain amounts of this metal in their tissues when laboratory tests of their organs were made.



Drawing on these conclusions many physicians use aluminum in the treatment of maladies as an astringent, antiseptic, and a mild caustic.

Causes of Devitalization

However, other physicians charge that certain physicians put too much emphasis in stating that many illnesses are caused by bacterial infection without making a more thorough investigation of the often preponderant, and predisposing mineral intoxication, or poisoning. They maintain that many illnesses such as poliomyelitis, leukemia, and even cancer, are determined by a mineral intoxication in conjunction with a state of devitalization of the tissues due to improper modern diets, in many cases. In past years leukemia and cancer were rarely found in children; now they are very common. The excessively refined foods of today lack the minerals, vitamins, hormones, and ferments normally found in the unrefined natural foods.

The food preservatives and synthetic food colorings used in most foods, as well as the various commercial fertilizers now used, do little to make for wholesome and adequate nutrition. Nicotine in cigarettes, excess florides in water, excess arsenic in fruit sprays, DDT in vegetable sprays, many drugs, etc., are some of the other poisonous agencies. The tissues, bereft of life-giving elements, suffer irreversible alterations as a consequence. Even with only a superficial knowledge of chemical reactions, of atomic structures, and of catalysis, one is able to *reason* why and how toxic products can bring about these alterations in human tissues.

One of the many sources of a toxic condition of the body is aluminum and its compounds, state many researchers.

They maintain that receptacles made of this metal, when placed in direct contact with water and heat, act as solvents and that, when united with the different salts from the various foods cooked in them, they form chemical compounds not useful to the human body. Thus the vital principles necessary to other functions are taken away, and devitalizing compounds are formed which greatly harm the body. The doses of aluminum taken by this means, even in small quantities, would be important enough to cause chronic intoxication, or poisoning, in the organism because of the repetition of the process.

Among the primary effects an attack upon the gastric secretions, more or less neutralizing their action, would be noted. In other words, the action of the gastric secretions would be weakened, thus forcing the body to make an extraordinary effort to produce more gastric fluid in order to be able to digest the foods properly. Nevertheless, a certain amount of hydroxide of aluminum would remain, and if the vitality of the individual were not at the highest level, chemical reactions would result in the liberation of certain compounds, which would give astringent and caustic effects. Certain sensations, subjective and objective, concomitant with a lack of appetite, pain, nausea, vomiting, diarrhea, congestion, and hemorrhage would manifest, due mainly to the irritating and corrosive action which could form ulcerations of the internal tissues, preparing the way for an attack by the harmful bacteria.

This article is based on the statements obtained from various patients who suffered from gastric and intestinal disorders for which no cause could be found and who were relieved by no other treatment except by discontinuing chemically industrialized products containing salts of aluminum, and by discontinuing the use of aluminum cooking utensils in the preparation of their food.

It is maintained that small doses of aluminum absorbed into the tissues will produce, in due time, the same effect as one or several large doses administered hypodermically. This action is the same as that of all cellular accumulations of heavy metals, with an added high caustic and astringent quality of

this element (protoplasmic poisoning). It has also a general action due to alterations in the internal lining of the blood vessels.

Imbalances and Illness

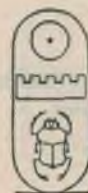
One of the most important constants in the mineral balance of the organism which the body fluids always endeavor to maintain in order to function properly is the calcium-phosphorus equilibrium. The upsetting of this balance results in illness. Aluminum will interfere with this equilibrium for its most stable salt is the phosphate. The salts and the proteins of the food carrying the phosphorus compounds will combine with the metal of the aluminum container used for cooking to form the phosphoric salt of aluminum. The new soluble salts of aluminum if placed in a mixture which contains phosphates originating from the foods will absorb their contents of phosphorus. The phosphate of aluminum is not useful to the body as a source of phosphorus, for it is inadequate to the organic reactions. Thus the calcium-phosphorus metabolism is altered and the organism is robbed of the phosphorus that is so important to the enzymic, antibiotic, and other important functions. The devitalized organism then becomes prey to the precipitating and coagulating action of aluminum on the proteins.

In the field of biochemistry, it is maintained that calcium is absorbed in the body as a soluble salt and is oxidized into carbonates, to be combined by reactions with inorganic phosphates into physiological phosphates such as lecithin which is one of the important body substances.

An adequate mineral equilibrium is one that has a correct proportion of sodium and potassium in relation with one that represents the sum of magnesium and calcium acting as denominator. Thus:

$$\frac{\text{Sodium (Na) } \cdot \text{ Potassium (K)}}{\text{Calcium (Ca) } \cdot \text{ Magnesium (Mg)}}$$

When we eat chemically processed foods in which a certain quantity of metals is in disproportion, and therefore inadequate, we deprive ourselves of the components which keep the cellular equilibrium. By cooking foods in



aluminum utensils or eating foods cultivated with chemical fertilizers where the mineral proportions are not adequate to the human body, we cannot maintain an appropriate mineral balance in our body.

Calcium is distributed into the blood stream together with a phosphate adjoining the molecules of proteins, constituting as such a reserve of latent calcium. Half of this calcium is ultra-filterable but not diffusible. From this reserve of calcium must come the calcium necessary to maintain the correct functioning of the autonomous nervous system which is controlled by a mineral electrolytic equilibrium. Thus the potassium of the body liquids in a certain concentration maintains the sympathetic function. If this calcium-phosphorus balance is radically altered for one of aluminum-phosphorus, ill-health to the individual will manifest in numerous or varied disorders. Any element which deprives the body of the phosphorus necessary to keep the calcium balance will have toxic effects, producing alterations in the autonomous balance of the sympathetic and parasympathetic nervous system.

If all this metal were permitted to stay in its wholeness, as claimed by many that it does, there would be a good chance of its being eliminated from the body completely without a great deal of harm to the tissues. However, it so happens that the action of the hydrochloric acid of the gastric secretion produces a soluble salt of the aluminum which can pass through the digestive membranes and become a source of obstruction, weakness, intoxication, and innervation.

Make Your Own Test

To prove that aluminum is soluble it is suggested that the following experiment be tried: Into a very clean aluminum container put one-half quart of water, one tablespoonful of salt and one tablespoonful of baking powder. Let the mixture boil for about an hour, adding water to replenish that which evaporates. Remove from the heat and let stand for about three hours. Pour into a glass jar. A milky substance will be noted which is caused by the hydroxide formed from the aluminum.

This will settle after a day or two, but its presence alone is proof enough that aluminum is soluble.

It should be taken into consideration that aluminum would be harmful to the human body even if it were not absorbed by the blood system because when it combines with the phosphorus of the natural compounds of food, it deprives the human body of its vital elements for the enzyme diastatic reactions upsetting their internal equilibrium. Enzymes which are products of the endocrine glands, vitamins, body minerals, etc., provide energies in the proper frequencies and intensities for chemical and physical actions to maintain life. Considering that the extreme division of the particles of soluble and absorbable aluminum in the colloid state multiplies the surface of action in great quantities, and that each grain of the solution constitutes a center of force, aluminum while directly harmful is also indirectly harmful. Its effects are comparable with those produced in the diastatic or enzymic phenomena, for the action of each particle is as potent as the body's natural catalysts. To a major division of the mass, there is a major surface by means of which the aluminum particles enter into contact keeping their characteristic electrical charges.

In the presence of the body's warmth and the humidity of the tissues, and in the presence of specified salts, generally alkalines, the aluminum produces disassociations and incites, by its action as a catalyst, an excess of local fermentation. This disturbance of the correct vitamin metabolism and the process of oxidation becomes evident enough when the antimagnetic properties of aluminum are recognized.

The special position of aluminum in the electromotive series explains why it displaces the mineral substances of foods with which it comes in contact, breaking the delicate interior mineral balance. It robs the phosphate radical of such useful metals as iron, copper, silver, etc., and renders them incapable of being utilized by the human body. All the enzymic reactions where iron, copper, or silver are needed cannot take place since these metals have become inorganic; that is, they are now in me-

tallic form. The normal chemical balance thus broken brings about disorders and ill-health.

There are fermentive actions in all the cells and these are favored by the catalytic phenomena. When these actions are forced to act in excess, the cellular oxidation-fermentation equilibrium is broken, augmenting the denominator; this also tends toward a chronic cellular intoxication. The surface of contact between the two phases of action is a period of significant physicochemical and electrical changes. The intracellular presence of abnormal elements gives place to physicochemical reactions of a new order which tend to carry on the vital cycle of the cell.

Laws of Life Violated

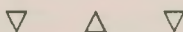
The metabolism of the cell is altered with the abnormal stimulus received from the abnormal elements. In the live tissues, there exists a delicate equilibrium of electrical potentials which alter in accord with the stimulus.

Upon the entrance of ions from one side of the cell and the exit of other ions on the other side, an electrical current is produced. The origin of the intensity of the current is the total volume of outspread ions in the solution. Thus the electrical current of cells mo-

tivated by an abnormal stimulus received from an actual excess of aluminum will in the beginning act as a stimulant, but it will gradually become a depressive agent causing irreversible alterations in the cells, creating toxic conditions and abnormal electrical currents.

Little by little, a series of chemical processes are set up which will lead to a devitalization of the individual. A devitalization which is due to none other than an ignorant violation of the Laws of Correct Dietetics, and, also, of the Laws of Life.

So, one modern school of thought maintains that aluminum is not harmful to the body economy, while another group of modern thinkers holds the opposite view. Fortunate, indeed, is he who has been Cosmically endowed with a body which can withstand the abuse to which it is subjected daily, whether intentional, through carelessness, or through ignorance. The average layman needs to acquaint himself with the fundamentals of the chemistry of his body, and the chemistry of the food he eats, and to use that knowledge to assist him in the preservation and maintenance of his physical equilibrium—that harmony of body which is an essential attribute of good health.



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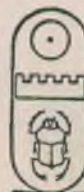
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The "Cathedral of the Soul" is a Cosmic meeting place for all minds of the most highly developed and spiritually advanced members and workers of the Rosicrucian fraternity. It is the focal point of Cosmic radiations and thought waves from which radiate vibrations of health, peace, happiness, and inner awakening. Various periods of the day are set aside when many thousands of minds are attuned with the Cathedral of the Soul, and others attuning with the Cathedral at the time will receive the benefit of the vibrations. Those who are not members of the organization may share in the unusual benefits as well as those who are members. The book called *Liber 777* describes the periods for various contacts with the Cathedral. Copies will be sent to persons who are not members if they address their requests for this book to Friar S. P. C., care of AMORC Temple, San Jose, California, enclosing three cents in postage stamps. (*Please state whether member or not—this is important.*)

FLEETING VALUES

Disregard not a jewel because thou possessest it, neither enhance thou the value of a thing because it is another's.

—UNTO THEE I GRANT



THE values assigned to those things which humans wish to acquire are in a constant state of fluctuation. We believe that a certain thing will bring satisfaction or happiness through possession. Sometimes possession does contribute to our sense of well-being, but, at other times, it causes us to change or alter the sense of value that had made possession desirable. The individual who is starving will believe that the possession of a loaf of bread would produce the height of satisfaction. The status of hunger has lowered his sense of values to an immediate utilitarian nature. His

concern is primarily to satisfy a physiological need. Therefore, satisfaction or a degree of happiness may hinge upon the possession of a simple type of food. If all the foods that man could desire were spread before an individual, his sense of value would cause him to depreciate not only the food available to him, but he would have less appetite for something that he would not immediately see. A loaf of bread, at the moment, with such a multitude of provisions, would seem like a small thing.

The study of values is a worthy project to which man should devote himself. It is not wrong for us to value external things, or even to hope to possess those things which would be of value.

*The
Rosicrucian
Digest
January
1953*

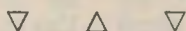
Those things of actual value to us will not, however, always be found in the intrinsic value resident within the thing itself, but rather in what it might provide in our life and environment that would contribute to a sense of satisfaction and happiness. It is for that reason that our assignment of values to things is frequently fickle. We believe that we want a certain item, and our failure to find value in its actual possession is due to our having failed to realize that true happiness and satisfaction must be built upon a firmer foundation than that of possession of any one thing which may momentarily appeal to our fancy.

The highest values prove to be in those things which we accept without question. In the civilized world today we have means of transportation, communication, and the access to supplies of the world's necessities. While all these things may be high in price under certain economic conditions, yet, to most ambitious people, they are available in a degree. We may complain about many of these things; we may claim that this store or another is not satisfactory either in service or price, but few of us have ever experienced being where no store of any kind was available and where we were thrown entirely upon our resources for the most simple needs of life. Therefore, we should pause from time to time to think of those things which we accept every day as a matter of fact. They have fleeting values because we ignore them as being commonplace; however,

we would highly prize them if they were not available.

The individual who has good health seldom considers health as a valuable possession, but when chronic illness strikes he immediately sees the greatest value in that which he already had but failed to appreciate. It would be well for us to dwell from time to time upon the thought taken from the old manuscript that enjoins us not to look down upon anything that we possess because it has become commonplace, and neither to place too much value upon something that belongs to another. Our attitude of disregarding those things which are worth while, or coveting those things which another has found worth while, occupies our minds in such a way that the real values of life find no place to enter.

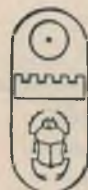
It is well to think of values in terms of permanence rather than in terms of temporary manifestation. What, we should ask, do we possess today that can have value a year from today, ten years from today, or a hundred years from today? If we can find anything that will meet this criterion of value we should cultivate this knowledge and awareness above all others. Life itself, the knowledge that we can be a part of the Supreme Being, that we can approach the Absolute, and that these things can endure beyond the physical endurance of our own bodies, belongs to those values which are eternal and towards which we can direct our consciousness and our hope for future satisfaction and happiness.



ROSICRUCIAN INITIATIONS

Benjamin Franklin Lodge, 1303 West Girard Avenue, has scheduled its First Temple Degree initiation for January 18, at 4 p. m. All eligible members will please take notice of this date.

The New York City Lodge, 250 W. 57th Street, will confer the First Temple Degree initiation on Sunday, January 25, 1953, at 3 p. m. This is an opportunity for all eligible AMORC members.



Indian Life after Death

By FRANK E. BECKER, B. Sc., M. A., F. R. C.

Great Sachem of The Indian Association of America, Inc.

(Reprinted from *Smoke Signals*, May-June 1952.)

As with all cultural groups, the American Indians were concerned with death and the life after death. Death was uncanny and mysterious, and the fact that life might end with death was unacceptable to the virile, nature-loving Indians. To all, death was a portal through which one passed into another existence.

Let us consider a few of the beliefs which were held by some of the tribes, and which are still held by those tribes not reached by the missionaries.

The Zunis believe that the dead are the givers of rain, and all blessings. The rain which comes on the fourth day after a man's death is attributed to the deceased, and is considered a sign of consolation to those he has left behind. The dead form part of the great spiritual essence of the universe, and in spite of their state they are part of the universe that is nearest and most intimate in Zuni life.

The Araucanians of southern Chile do not believe in a Hell. Good spirits take corporeal form and go to a land of plenty which evil spirits may not enter. Here they wait for their wives who preceded, or will follow. In this afterworld social distinctions are preserved.

The souls of the Mayans live in a Paradise under trees. The spirits of young children spend the time flitting from flower to flower in the form of humming birds. The good souls live in an abode free from sorrow and pain. The spirits who lived a bad life are condemned to tortures of hunger, exhaustion, cold, and sadness. Due to a peculiar moral concept, the Mayan suicides were assigned to a Heaven. This is not consistent with the moral



A Medicine Bundle

thinking of most New World people.

Aztec warriors killed in battle were sent to an eastern Paradise of the sun. Here they beat upon shields to greet the rising sun and escorted him to the zenith. They then descended to the earth as humming birds, or any other bright-colored bird. Other heavens were reserved for women who died in childbirth, persons who were drowned, were struck by lightning, or died of leprosy. There was also not as desirable a Heaven for those who died of other illnesses and old age.

The souls of the good Tlingit go to a Paradise, but the witches and the wicked are reborn as dogs or other beasts. The soul of the wicked may also go to a cold and desolate country where it may remain until it is sorry for its bad deeds and wishes to make reparation. When this happens the soul has a chance to go to a better land above.

The Salish believed that the soul goes to a spirit world after leaving its clothing behind in a beautiful spot. In the spirit world there are two rooms. The good live in one room, and the evil in the other. The existence in the room of the evil is wretched.

The soul of the Athabascan Dene-Dindjie of the lower Mackenzie goes to a land of shadows.

Among many of the Indian groups there is a peculiar belief which holds that a soul must cross a slender and slippery tree laid as a bridge across a rapid stream, a marsh of stinking muddy water, or a chasm. The virtuous soul passes over this swaying bridge very rapidly and easily. The evil one slides and slips and eventually falls from the bridge to be drowned or devoured by

wild animals. The following groups believed this—Cree, Seminole, Choctaw, Winnebago, and Menominee. The Chipewewa substitute a snake for the slippery tree. Many anthropologists believe that this concept was introduced by white people, and that it was adopted into Indian thinking.

The Lenape (Delawares) souls await a delightful Paradise. Those who were kind to their fellows and have done their duty by them are admitted. Those who have done evil are excluded from this happy land though no other punishment seems to await them.

The Ojibways of Georgian Bay believe that those who have not died before their time, have not been sorcerers, and have received the proper burial, may live happily in the next world. The souls of the sorcerers perish. The souls of those who have died before their time and those who were not buried properly linger on earth near their old home, and are earthly shadows.

Among the Hurons a man must see that he dies properly, and among the northern Iroquois those who gain riches and lose humility cannot walk or stand on the sky road of the souls. Only the poor and the meek can travel skyward.

The Micmacs and Piegiens believed in a hereafter where the deceased were

rewarded for their good or evil deeds on the earth.

The Omaha and the Ponca believed that good ghosts join the good, and evil ghosts join the evil. The soul of the dead Kiowa travels over the milky way, road of the dead, to the spirit village situated in the western heavens.

Among the Mohaves the soul of a man whose chin has not been tattooed will not go to the land of the dead, but will enter a rat-hole. A similar fate awaits the soul of an untattooed woman should she be of the Yavasupais.

Many Indian groups make no moral distinction between the lot of the good and evil in the shadow land. Among such groups are the Bella Coola, Nass River tribes, Quinault, Dwamish, Musqually, Cherokee, Cheyennes, and Crow.

The various concepts of an afterlife which are given here touch but lightly the vast, imaginative patterns which grew out of the Indians' thinking regarding a life after death. An interesting thought is expressed in the following Navajo prayer for the dead:

*Now you go on your way alone.
What you now are, we know not,
To what clan you now belong,
we know not;
From now on, you are not of
this earth.*



Can You Explain This?

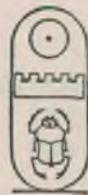
D. V. STATHER of Southern Rhodesia contributes this poser. She found it in an article by Nigel Gee on "The Derby" printed in *The Sunday Mail* over a year ago:

"Sir Joseph Hawley, who won the Derby four times, was a heavy gambler. In 1868 he ran three colts, named: Rosicrucian, Greensleeves, and Blue Gown.

"As a result of trials but despite the opinion of the stable jockey, he plunged on Rosicrucian.

"When Blue Gown won he presented the entire stakes (£6,000) to its jockey, but not long after that he became a campaigner against gambling."

D. V. Stather has some questions provoked by this article: Why *Rosicrucian*? Why did Sir Joseph favor him? What happened to Greensleeves? Above all, what was the connection between Rosicrucian's failure to win and Sir Joseph's decision to give up gambling? Can you explain it?





Is A. M. O. R. C. a Religion?

By RALPH M. LEWIS, F. R. C.

(Reprinted from *The Rosicrucian Forum*, a private magazine.)



INDIVIDUALS frequently direct questions to executive officers of the Rosicrucian Order which may be summarized as follows: "Why does the Rosicrucian Order declare and advertise that it is not a religious organization when its teachings have such a bearing on the soul of man?"

It is quite true that in our literature and public advertisements we stress the statement that the Rosicrucian Order is *not* a religious organization. In the strictest sense of the term, the Rosicrucian Order is truly not a religious sect. It has no churches, nor does it try to supplant any existing churches. The principal objective of the Order is not the worship of God. The manner of worshipping God is left entirely to the individual. Further, the Rosicrucian Order, unlike a religious sect, has no high ecclesiastic councils who decree what is the moral content of good; in other words, we do not prescribe a dogmatic creed nor do we define what are minor and major sins which must be avoided by members. The Rosicrucian Order ordains no priests, has no rabbis, or clergymen through whom salvation may be obtained or explained. Further, the Rosicrucian Order does not declare itself to be an intermediary between man and his god, as do many religions. It does not hold that offenses against itself, its Constitution, and its rules, are also offenses against God. It does not profess that its teachings are direct revelations from a Divine mind, whereas

this is a fundamental law of most religious sects.

The Rosicrucian Order is a philosophic fraternity—a *school of life*. It has an inheritance of wisdom that has come down through the ages. Each period, including the present one, makes its contributions to this font of knowledge. The Rosicrucian Order seeks to promulgate a way of life, a philosophy of living. Religion, on the other hand, is primarily interested in the soul-life of man—the origin, nature, purpose, and the obligations of the soul. The Rosicrucian Order is equally interested in the Cosmos as a whole; it is concerned with all of the mysteries, so-called, of man's body, the phenomena of the heavens and of the earth, the nature of life, health, and mind. Eighty-five per cent of the subject matter of the Rosicrucian teachings is strictly outside the conventional jurisdictions of religion.

The question asked above infers that we are a religion because our "teachings have such a bearing on the soul of man." Then, for like reasons, we should be called a "school of psychology" because our teachings have such a bearing on consciousness, mind, habit, imagination, and the like. Furthermore, why should we not be called, as well, a school of physical science, since our teachings have a bearing upon electrons, atoms, molecules, magnetism, the propagation of waves and similar subjects of physics? To put it simply, if our consideration of the soul makes us a religion, then, likewise, our consideration of atoms and the spinal nervous

system ought to make us a scientific organization. The fact of the matter is that this kind of reasoning on the part of an individual is fallacious. The Rosicrucian teachings are a number of integrated subjects comprising a complete philosophy. It is highly inconsistent to select any one phase of the teachings and thereby judge the nature of the whole organization.

It is true that AMORC uses rituals and ceremonies but they are purely of an initiatory and fraternal nature. They are not intended to cultivate any sectarian or religious pursuits.

Individual Needs

There are courses in some of the great universities which are devoted to comparative religions and theology; in these courses are studied the various religious and philosophic conceptions of soul and of God. I do not believe that persons would be justified in describing such universities as religious because their curricula included such studies. It is not *what* one studies that designates a religious affiliation, but the *purpose* of his study. An individual may decide to make his Rosicrucian studies a *personal religion*. He might extract from our teachings certain ideas which he had crystallized into his conception of God; he might formulate a code of ethics and morals from our teachings, which he would conceive of as the only reliable means of obtaining spiritual understanding. Through doing these things, he has made of Rosicrucianism a religion unto himself; but, in fact, it is not so intended.

However, a rank materialist may do likewise. One believing in a strictly naturalistic world, a world of forces and energy only, may so devote himself to his ends, and so cause them to become supreme in his consciousness that he would measure all right and wrong, and the whole purpose of the universe and himself, by such ends. In so believing and acting, he would create a religion from his science. But no one

could possibly contend, because he did so, that a thorough-going naturalism was in itself a religion.

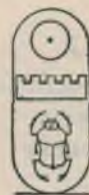
Of late years, we have found it quite necessary to stress in all our public announcements that we are "not a religious organization." To the man in the street, even to many newspaper writers, subjects concerning the personality, the mind, infinite intelligence, nature of the soul and morality, are all "religious" topics. He is, of course, absolutely wrong. The study of ancient and modern philosophy, metaphysics, and psychology is quite replete with these same subjects; however, the man in the street comes to hear of these topics only in connection with religion or church activities, for it is with these that he has more frequent association. Consequently, whenever he sees these subjects listed or referred to, or hears such terminology, he immediately surmises that they have reference to some religion. He is, in fact, admitting his own ignorance of the various other literary sources where these same terms appear. By associating these terms only with religion he is actually saying: I have never read philosophy, I have never studied psychology, I know nothing of mysticism, and therefore I do not know that these terms belong equally to those fields as well as to religion.

There are many persons who are hungry for what the Rosicrucian Order has to offer. They have not read works on philosophy, mysticism, or metaphysics. It is only in orthodox religious circles that they have read reference to the inner nature and power of man. Having outgrown those orthodox conceptions, they do not know exactly where to turn. Some leaflet or advertisement of AMORC may awaken a response within them; however, the terms used in the leaflet or advertisement are reminiscent of their former religious associations. Obviously they wish to be certain that they are not once again becoming a part of an orthodox religious sect. For this reason we stress the phrase: "Not a Religious Organization."



The thinker is the one who uses what he collects in the way of experience.

—VALIDIVAR





The Order of Law

By RODMAN R. CLAYSON, Grand Master

For the commandment is a lamp; and the law is light.—Proverbs 6:23



THE word *law* connotes something very definite and explicit in its connotation. Many people feel an aversion toward even the thought of law and the implications therein. Depending upon one's point of view, the laws of the state may seem overly severe. That there is need, and that there always has been need of man-made laws, is evident. For the good of the community it is necessary that certain activities among people be restricted; therefore, it is obvious that laws are necessary.

Just as there are man-made laws establishing an accepted mode or custom of conduct, so there are laws of nature. In part these have to do with instinct and natural processes. We find orderliness in nature, which indicates natural law or laws. It is said that a divine commandment is a law. Divine law may be inferred from instinct and from Scriptural expressions, the acceptance of which is deduced by reason. Then we have among a multitude of many others the laws of mathematics, the laws of physics and chemistry, the law of causation presupposing that every change in nature is produced by some cause, and the laws of thought or logic.

In nature and in science we find that a law is a statement of an order of phenomena which is invariable under

given conditions. It is interesting to note that the oldest preserved code of law was engraved on a shaft of stone by the temple recorders of King Hammurabi of Babylonia. Hammurabi lived from 1948 (?) B. C. to 1905 (?) B. C. This code of law regulated the busy Babylonian communities and established in principle that which paralleled the Mosaic law of "an eye for an eye, a tooth for a tooth." Long before the time of Hammurabi, Egyptian Pharaohs established laws for business and personal conduct. However, we have no definite recording of these very ancient laws. That they did exist is referred to again and again in the history of the Egyptians. James Henry Breasted, distinguished Egyptologist, points out that "every judge had before him the written law."

Opinions of the Great

Socrates was a firm believer in the laws of the Athenian state. He refused to accept the offer of his friends who wanted to bribe the men who were guarding him and thus permit his escape. While he could easily have done this, Socrates would not hear of breaking the laws of the state.

Plato, a pupil of Socrates, held that the laws of the state were necessary so that the development of the individual could be of the very highest. This made for good citizenship and good-

ness of the group. Plato's ideas about the ideal state are given forth in his famous work *The Republic*. Later in a book entitled *The Laws* he wrote that in the government of the people all of the citizens should have a voice.

Aristotle, a pupil of Plato, propounded the philosophy that the real and truest self of the individual can be manifested only in the society of men and women. In other words, a person cannot live for himself alone to the entire disregard of others. Individualism was manifested so strongly, however, and was such a severe poison, that the Grecian city states were weakened, and subsequently fell.

The great minds of Greece, i. e., the philosophers, had a definite belief in the forces and laws of the universe. Pythagoras, for instance, conceived the universe as a system of order, conceivable to him in numbers. Hundreds of years later illustrious scientists, such as Newton, Kepler, and Galileo, found that forces, energies, and events follow definite universal laws. Of necessity, man seemed to fit into such a system of laws.

Descartes made a sharp distinction between the functions of the body and the mind. To him the body was subject to the seemingly mechanical laws of the universe or of nature, whereas the mind was free to think and direct the body in any way it chose. From Kant is gained the now well-known statement: "Every formula which expresses the necessity of an action is called a law." In other words, without action of the individual or in nature, there would be no need for law.

Commandments and Philosophy

Many people refer to the Bible as the Law Book. At least in part, this reference has to do with the Mosaic law which was given to Israel through Moses on Mount Sinai. According to the book of Genesis, there was a still earlier group of laws or commandments known as the Noachic or Noachian laws. These pertain to the patriarch Noah. From Rabbinic sources we learn that the descendants of Noah received seven commandments which are now known as the "seven Noachian laws of humanity." To the Hebrews these laws

constituted a natural religion. They had to do with the observance of established courts of justice and prohibition of blasphemy, idolatry, incest, bloodshed, robbery, and the cutting of flesh for food from living animals.

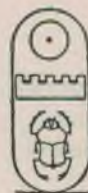
In later times the highest criterion of truth, to the Stoics, was the feeling of certainty. They felt that reason is the highest quality in man, and that by using reason men are united through co-operation. To do otherwise than co-operate with other people was not to be in harmony with the "world soul" or "Cosmic reason." The Stoic philosophy provided the rational basis for Roman law. In the past and present, Stoicism has deeply influenced many philosophers.

The Stoic philosophy had much to do with Roman imperial law which was developed in three stages. These stages pertained to the laws of the city, the laws of nations, and the laws of nature which applied to all human beings. Historians tell us that this was a major forward step in the organization of civilization. Roman law was not successful, however, because its Stoicism proclaimed that only a few were wise while the masses were fools.

The Idea of Conformity

Ancient peoples did not arbitrarily create laws. They discovered the fundamental laws of life through observation, experience, study, and analysis of their experiences. Their laws were not created in courts or by voting upon propositions; and they did not have as many laws decreed by rulers as we have in our countries today.

It was logical that early laws made for governing man should conform to natural or what is often called *divine law*. The ancients observed the manifestation of many laws and became acquainted with their effect. In their observations the ancients noted that rains brought growth to the land. This became a law. The regular rising and setting of the sun was a law, and so was the 28-day cycle of the moon with its various changes. They observed that in the spring, plant and animal life seemed to desire to reproduce itself. This became a law. To them it was



divine law. These ancient peoples found that it was much better to obey these laws, or work in accord with them, than to function contrariwise. They held much respect for these natural laws, laws which did not originate in the mind of man.

Man-made laws which are not favored by the majority of people affected are futile. Man-made laws which meet with general approval, however, are recognized as being for the general good of all and are easily enforced. In similar fashion natural or divine laws function for the good of all peoples.

The Ten Commandments were laws made to regulate man's moral and ethical practices. The ten fundamental laws represent an early expression of man's interpretation of divine laws. By obeying them, man attuned himself with divine or Cosmic principles. It was felt that the Commandments had much to do with man's relationship to man, and God's relationship to man. This was the beginning of the attempt to show man how to live in harmony with natural laws. Natural laws apply to every creature and every living thing without regard to age, nationality, religion, or wealth. Everywhere upon the earth these laws function the same. Man has discovered that he enjoys a better life by living in harmony with these laws.

Natural laws function the same for everyone without exception. This is not true of man-made laws, for there is always the tendency to make exceptions. It must not be construed that man-made laws are not necessary and do not have their place, for they very definitely do. A great many fundamental laws are accepted by man. Some he rejects, perhaps through lack of understanding. This rejection brings about serious blunders in his personal development and in the development of civilization. Law works harmoniously and is the basis of all creation. All manifestation follows a well-defined plan of harmony. The study of man and the workings and manifestations of certain fundamental laws within him provide parallels in the manifestation of all matter and all life.

It is said that a natural or Cosmic law is immutable. It is a law because

of its persistence and its unfailing uniform performance when properly invoked. If the powers and forces of nature functioned otherwise, they would not have the order and dependability which we attribute to natural or Cosmic law.

No longer does man feel that it is wrong to delve into the mystery of the laws of nature. Scientists analyze such laws, and observe them working with precision, exactness, and mathematical control. Many have proclaimed the existence of a Supreme Intelligence which directs and controls these seemingly strange and mysterious operations.

Light of Understanding

The order of uniformity is the basic structure of the universe, and it is timeless as far as the human mind is concerned. For practical purposes we say that natural laws are dependable and unchangeable in the effects they produce. Natural laws are infinite in contrast to the construction of man-made laws. From religious and certain philosophical points of view, natural laws, because of their apparent transcendence of human powers, are thought to be divine.

In nature there are all kinds of agencies at work—stresses, thrusts, energies—concerning some of which we have knowledge. Indubitably there is an infinite number of which we know nothing. When we perceive the manifestation of a force or energy occurring with regularity or one which will regularly reoccur under uniform conditions, we have the scientific basis of a natural law. When we refer to the laws of nature, of the Cosmic, of the universe, we are referring to the function of uniform phenomena. An example of this is the daily rising and setting of the sun, and the movements of the planets in the solar system.

We cannot successfully oppose such laws. G. K. Chesterton said: "A man is free to throw himself over a precipice if he so chooses, but he will not break the law of gravitation if he does so; he will illustrate it."

Man is able to send his voice around the world, to fly airplanes, to navigate vessels under the sea, and he can do

many other wondrous things because he has found that the laws of nature are trustworthy. Respect for law, whether natural or man-made, indicates intelligence. Violation of a law can cause suffering. Everyone is responsible for his own actions, and no one can entirely escape the consequences. Without laws there would be no order in the community or in the universe. The right to live is based upon the natural law of self-preservation.

It is because known laws function with certainty, uniformity, and inevitableness that astronomers are able to predict the reappearance of comets. For instance, because of certain known laws, astronomers have determined that Halley's comet, last seen in 1910, will again make its appearance in 1986. The fundamental principles of the universe have to do with the fundamental principles of man. Just as we find creative active forces in the universe, we find creative active forces in man. This is the universal law of development.

There must be a reasonable and logical middle ground between the two extreme philosophies with which we are confronted today. One philosophy propounds that the universe is simply a machine of which man is a mechanical part. The other extreme philosophy propounds that the universe is friendly and personal to man. By adhering to law, man maintains his dignity and strength.

If he is composed of the same elements as found elsewhere in the universe, then he is subject to the same laws of the universe. With the knowledge which he now has, man should learn to work in accord with known natural laws rather than oppose them, for law means order and harmony.

The universe of nature is supreme, and man is a part of nature. Of this Heraclitus wrote, "This one order of things neither any one of the gods nor of men has made, but it always was, is, and ever shall be. . ." As long as he works in accord with the laws, man will master himself, and will contribute much toward the mastering of the universe; that is to say, the proper use and application of natural law.

It is very fitting to this discussion to quote the ancient Hebrew psalmist, who wrote: "When I consider thy heavens, the work of thy fingers; the moon and the stars, which thou hast ordained; what is man, that thou art mindful of him?" The answer is extremely thought-provoking. "Thou hast made him but little lower than God, and crowned him with glory and honor. Thou makest him to have dominion over the works of thy hands. Thou hast put all *things* under his feet." Man, as God's supreme creation, with the light of understanding must rule intelligently and in conformity and harmony with both the man-made and the divine laws.



ROSICRUCIAN RALLY IN PHOENIX, ARIZONA

The second annual Arizona state-wide Rosicrucian rally, jointly sponsored by the Phoenix and Tucson AMORC Chapters, will be held in Phoenix on Saturday, February 14. All Rosicrucians in Arizona, as well as those Rosicrucians who may be visiting the Southwest, are cordially invited to attend this rally. An all-day program is now being prepared which will include special demonstrations, lectures, motion pictures, and a banquet. As concluding features in the evening, there will be a lecture and motion picture which will be open to the general public as well as to the members. Of special interest to AMORC students will be the presence of the Supreme Secretary, Frater Cecil A. Poole, to take part in the program. The rally program will begin at 9:00 a. m. on Saturday, February 14, at the Phoenix Chapter, 1738 West Van Buren Street, and all sessions throughout the day will continue at this address.





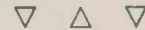
ANOTHER one-man exhibition has found favor with visitors to the San Jose Art Gallery maintained by the Rosicrucian Egyptian Oriental Museum. During November, H. Bernard Robinson, Yorkshire-born artist and craftsman and now resident of Orlando, Florida, exhibited various media of graphic art—etchings, drypoints, woodcuts, lithographs, aquatints, and illuminated books. In addition, there were dessert plates executed for the renowned English potters Josiah Wedgwood and Sons.

A conscientious and painstaking artist, Mr. Robinson amazes with the scope and character of his accomplishment. Of particular interest to Rosicrucian visitors was an ornamental scroll especially designed for this exhibit. It consisted of "Preliminary Instructions" from the book *Unto Thee I Grant*. This drew enthusiastic comment not alone for its mystical nature but as well for its excellence as an example of illuminated work.

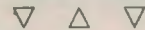
Many of the etchings in this exhibit have been reproduced from time to time in *The Christian Science Monitor*, *Catholic Times* of London, *London Sunday Observer* and *The Yorkshire Post*. Scores of Mr. Robinson's other works have been reproduced in newspapers and periodicals elsewhere.

Collectors have noted with satisfaction that a special American edition of Bronte commemorative service plates have been executed by Wedgwood from Mr. Robinson's etched copperplates. This set, suitable for table service or dessert, contains six plates carry-

ing scenes familiar to all lovers of the Bronte sisters.



The Fall and Winter series of Rose-Croix University lectures this year has for its subject "Beyond the Physical." Much has been planned in the way of explanation, illustration, and experiment on the fascinating topics of dreams, telepathy, psychometry, and telekinesis. Attendance has been gratifyingly large. The series is in charge of Arthur C. Piepenbrink, dean of the University; Frater Joel Disher of the University staff is assisting. Guest speakers have been arranged for.



The first book review of the season was presented in November by Soror Edla Wahlin, librarian of the Rosicrucian Research Library. The book reviewed was *Dante and his Times*, by Karl Federn.

Those attending were particularly pleased with the way in which the work of Dante was significantly placed against the background of the times in which he lived.



A most personable visitor to Rosicrucian Park recently was Frater J. W. Coenen of The Hague, Netherlands. In this country on business—he wears a golden shell with diamond inset denoting twenty-five years with Royal Dutch Shell Oil—Frater Coenen allowed an afternoon to come to San Jose. He brought greetings to the Emperor from the Officers and members of the Netherlands Grand Lodge. Affiliating with the order while living in Indonesia, Frater Coenen is now Chaplain of The Hague Chapter, AMORC.

* * *

But the Park had other visitors from outside the United States during November—from Bolivia, Peru, Australia, and Canada. The international atmosphere which always makes Rosicrucian Park cosmopolitan during its annual convention week is beginning to prevail the year round.

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Before it is too late to mention it, Francis Bacon Chapter of London held its Pyramid building ceremony, for 1952, in another historic spot—the green of Hampton Court. Shades of the Great must have looked on with approval and not too much surprise at a ceremony in which they themselves may have taken a familiar part in days long gone.

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For those who are able to tune in "Radio Caracas" (4.920 Kilocycles), a program every Monday and Thursday at 6:35 p. m. PST will be of great interest. Its theme is Music Appreciation and it is conducted by Frater José Calcaño Calcaño. It is said to be the most widely-listened-to program in Venezuela itself.

In November the Caracas Symphony Orchestra gave a first performance of one of Frater Calcaño's symphonic works. This is news, for Rodzinski of the New York Symphony, after hearing the Caracas Orchestra, was quoted in the *New York Times* as saying that the Orchestras of Caracas, Buenos Aires, and Montevideo were "as good as the best we have in the States."

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It may be remembered by some that it was Frater Calcaño Calcaño who introduced, for the first time in South America, and conducted a work for Chorus and Orchestra by Frater Alan Hovhaness—one of the six outstanding modern American composers.

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From a reliable source, word comes that Theodore Presser has just published the first three of a group of six piano pieces (grades 2 and 3) of Johan Franco. Although not necessarily for children, the pieces are for beginners and bear intriguing titles: *Toccata, Sunrise at Sea, At the Circus, Barcarolle, Christmas Bells*, and *Playing Tag*.

The same source also informs that recently two of his larger works—a string quartet and a quintet for woodwinds—were presented at a convention of the Southeastern Composer's League held at Peabody College for Teachers in Nashville, Tennessee.

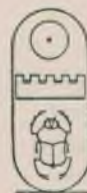
Frater Franco, whom many will remember as being averse to the theremin as well as to Spike Jones' depreciation music, has been composing for many years—interrupting his composition only occasionally to delve into abstruse matters of history and biography. Once he wrote a brochure on the *Identity of Bacon and Shakespeare* as evidenced in a study of their handwriting; and once a fascinatingly original deduction regarding the work of the unknown Italian Giovannini—according to Franco a pseudonym for the Count Saint-Germain.

HAS PRAYER A VALUE?

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The Standard of Living

By DR. H. SPENCER LEWIS, F. R. C.

(Reprinted from *The Rosicrucian Digest*, April 1935.)

Since thousands of readers of the *Rosicrucian Digest* have not read many of the earlier articles of our late Emperor, Dr. H. Spencer Lewis, we adopted the editorial policy of publishing each month one of his outstanding articles, so that his thoughts would continue to reside within the pages of this publication.



WE sometimes wonder what is meant by the modern standard of living and whether it is a higher standard than we had in the past. If we stop and think of it for a few moments the subject becomes more humorous than serious. Certainly in the Western world we have become much like a lot of sheep following a few leaders. We read the newspapers and magazines and accept the opinions of furniture experts, interior decorators, hygienic authorities and so on, believing that what they say represents the last word in the true art of living.

If we thumb through the magazines and see pictures of modern bathrooms, kitchens, living rooms, and other parts of homes with the newest and most modern ideas of furniture, decorations, and equipment, we become convinced that what we now have is antiquated, ancient, and inadequate, and that we are not living in accordance with the "higher standards." We see pictures of beautiful automobiles flying along the highways with groups of happy passengers, we read stories of long automobile tours and of airplane trips, and we begin to wonder whether our method of walking from place to place or riding in the trolley car or perhaps driving a horse and carriage are not so

antiquated as to belong to the Middle Ages. We feel that we are behind the times and not matching up to the modern standards.

We see pictures of new kinds of salad dressing, table decorations, pictures of marvelous iceboxes, frozen foods, and canned goods. At once we begin to wonder whether the old-time methods of making some bread and biscuits by hand and eating food that has been cooked in the old-fashioned way in the oven is not a part of an ancient form of life that passed out of existence thousands of years ago. We are tempted to believe what we read and to come to the conclusion that we are far behind the modern methods and modern standards.

If we try to keep pace with these modern things, we find ourselves constantly in a turmoil, and no matter what our income may be we cannot make it meet the necessary expenses.

The United States [of America] undoubtedly leads the rest of the world in its fads and foibles and in its aggravating agitation for constant improvements of a nonessential nature. Despite what we may read in all of the modern literature regarding the absolute necessity in every home for electrical refrigeration, and regardless of what we read about the necessity of having our food held at a certain temperature in order to maintain health,

the fact remains that thousands upon thousands of people in this country are still living healthfully and happily without such electrical contrivances; and our forbears succeeded very well in preserving their food and in living without these things. They are aids, they are helps, but they are luxurious things and not the absolute necessities which advertising and propaganda make them. There were millions of happy homes throughout the world some years ago that had no modern bathing facilities and a home that had a bathroom with running water was considered a very modern home. According to latest literature, every good home should have two and a half bathrooms and one of them should be in orchid color. Do things of this kind constitute the necessities for a proper standard of living? That is the important point.

We know very well that in the time of George Washington as President of the United States, there were held gorgeous balls and dances to which the most beautiful women of his time and acquaintance were invited. They dressed in a manner and acted in accordance with customs that represented the highest standard of living. Yet we are told that the average working girl of today in a department store or office dresses more magnificently than the most overdressed and gorgeously gowned woman that ever attended one of Washington's parties. The quality of the material, the nature of the styles, the other elements that enter into personal appearance have been advanced until what was the standard of living years ago is now so crude and so unacceptable that we are in a mad whirl trying to discover whether yesterday's rules, styles, fashions, and notes are active today or antiquated.

Appeal of Simplicity

But it is surprising how all of us like to go back to the old homestead and to the old farm and find ourselves comfortable and truly "at home" amid the old surroundings. Here in the West where we have so many mountains and foothills, woods and valleys, and places where isolation is possible, thousands of persons who have magnificent, modern, up-to-the-minute homes, also go and build log cabins or crude wooden-shacks out among the redwood trees or along

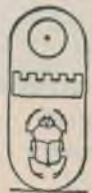
the banks of the river or ocean shore, to live through the summer in a situation that is more expressive of the "back to nature" idea than is possible in a modern home. And you will hear these persons say how glad they are to be able to pack up a trunk of plain clothing and to get away from their fourteen-room house or ten-room apartment and out into the little three-room bungalow or cabin and live a "natural life."

Back in the larger cities in the East, wealthy persons who can afford to do so build little bungalows on the top of apartment houses so that they can have a little garden and a little home that is typical of what was popular and represented the right standard of living a century or more ago, and in the hills and country-side places of every one of our States you will find the same desires being expressed.

And why is it that in every well-built home the masculine side of it insists upon having one room set aside as his den? And what do these dens represent? A return to the old standard of living. Most of them have wooden-beam ceilings, crudely finished floors—and, if large enough, an open fireplace. But they are small, secluded, and simple in furniture. The man who builds a house thinks he will have this den exclusively to himself where he can be separated from all of the fashionable activities and social foibles that may be carried on in the rest of the house. But human nature expresses itself and within a few weeks after the home is completed, the man finds that every member of the family wants to get into the den during the evening to read the paper and to sit around and talk, and the rest of the house remains in darkness unless there is a social function being carried on.

Contentment

When we do have an opportunity to go back to the old homestead or farm where we enjoyed our youth, we love to get down on a little stool at the feet of grandma or mother and bury our heads in her lap and nestle close to her while she is dressed in an old-fashioned gingham gown, and maybe with an older-fashioned gingham apron tied around her instead of the modern rubberized kind that represents only a small por-



tion of what an apron should be. We still like to look in the fireplace and watch logs burning; we still like to sleep under a tin roof or the shingle roof and hear the rain patter upon it. We do not mind having our milk brought to us directly from the cow and do not complain if it is not in a fancy glass bottle, pasteurized, and delivered by a white-uniformed man at three times the expense. We do not mind if our tomatoes are brought in from the garden with a little mud which we wash off and then eat the tomato without examining it under a microscope or insisting that it should be sterilized and carefully packed in vacuum sealed cans.

After all is said and done, the real standard of living is that which expresses our closeness to one another and to God. The spiritual and human values of life represent the only standards by which we can judge whether or not we are truly living a normal, natural life. The more we study and

learn about the laws of nature and man's own personal powers and abilities, the less we become fascinated and enthralled by the superficial, artificial, unimportant frills and inventions of man's maniacal ingenuity.

Undoubtedly, there are scientific minds busily working at this very moment, thousands of persons staying awake and wasting their lives trying to invent new devices and new things that will almost eliminate the human emotions from our daily life. These persons will proclaim their inventions and their ideas as representing the newer and higher standard of living.

It is interesting to note that every mystic and philosopher and student of the great fundamental truths of life eventually seeks to dwell in a cave or a grotto for a time. He seeks to separate himself from the whirl of the world, and to find peace and happiness close to God and nature. This, after all, represents the true standard of life.



On Prolongation of Human Life

By NINA STEPANOVA



HE prolongation of human life is a most important achievement of the objective sciences; and it is perhaps the greatest gift granted to contemporary generations. The chance to live longer on this earth, and especially to live longer in old age, is conducive to greater spiritual development for all.

In our time of rapid technical and economic development, every progressive individual is required to spend years in study, gaining experience and attaining a certain professional perfection in order to earn a living. To be so early and for so long plunged in the rush of worldly activity and competition, often tends to postpone one's personal spiritual development. Besides, the high living standard brings so many diversions, pleasures, and temptations, that many years may be spent in getting experience to overcome them.

Thus the years later in life become precious ones for the development of the inner forces of mind and spirit. It has been suggested that the culminating growth of the brain capacity, and the development of the human mind, takes place in the sixties. Logically we may expect increasingly higher morality, religious feeling, and spiritual achievement in continuing progression.

The grant of longer life, then, would seem to be the Cosmic plan for developing spiritual forces in human beings. It is also a demonstration of the law of harmony in the general process of development because it brings into balance the conditions created by rapid growth of technical, economical, and scientific developments, which require tremendous amounts of human energy. A longer life span compensates by giving more time in old age for creation in inner realms. This age is truly becoming one when the human soul-personality *lives toward God*.



WHERE ASTRONOMER SOUGHT SOLACE

The famous astronomer, Tycho Brahe (1546-1601), found inspiration within this simple church on the island of Hven off the coast of Denmark. Frederick II, King of Denmark, impressed with the scientific genius of Brahe, bestowed the small island upon him for life. There in his laboratory, Brahe made discoveries and corrected the astronomical calculations of his predecessors. He periodically took refuge in this sanctuary from the distrust which the superstitious peasantry had of him. Here, too, he allowed his spiritual impulses to keep abreast of his observations and reason.

(Photo by AMORC)



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Malmo: Grand Lodge "Rosenkorset." Albin Roimer, Gr. Master, Box 30, Skalderviken, Sweden.

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Caracas: Aiden Lodge, Calle Norte 11. Carmen de Calcano, Master, Apartado 4479, Correos Del Este.

Maracaibo: Cenit Chapter, Calle Belloso Nr. 9-B. 27. Elio Soto Martheyn, Master, Carabobo Calle 94, No. 2A-38, Apartado 713.

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